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Psychical Surgery



JOSEPH RALPH



PSYCHICAL SURGERY

A BRIEF SYNOPSIS OF

THE ANALYTICAL METHOD

IN THE TREATMENT OF

MENTAL AND PSYCHICAL

DISTURBANCES



===== BY =====
JOSEPH RALPH

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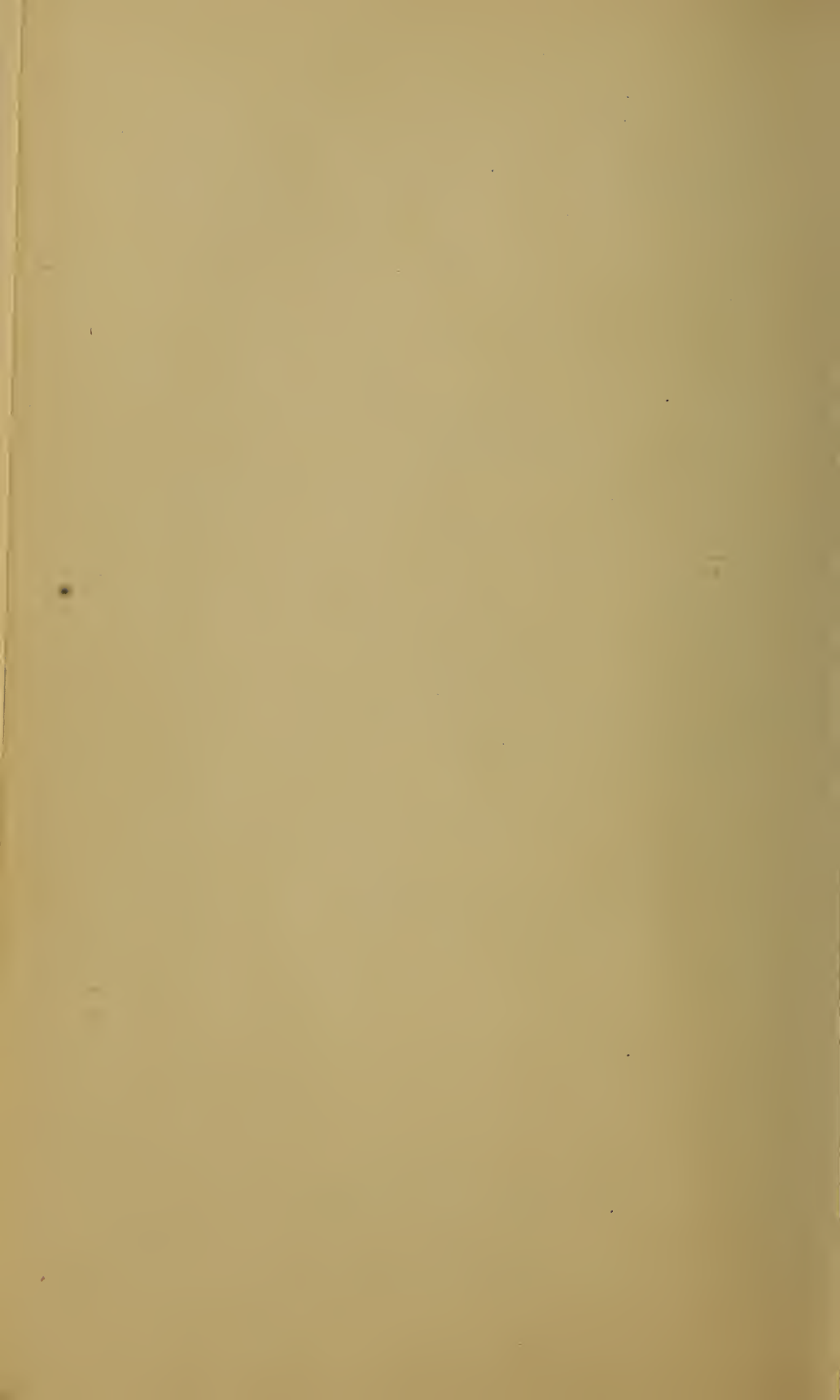
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PREFACE

Just as the Rosetta Stone was the key by which the secrets of Egyptian hieroglyphics became revealed to western civilization, so have the Freudian principles of psychoanalysis opened the door to an understanding of the underlying causes for many of the mental and psychical disturbances that have hitherto been so little understood, and also to the means for curing them.

In order to intelligently understand what psychoanalysis is, and thereby apprehend by what means undesirable mental and psychical conditions can be remedied through its application, it is necessary to understand the basic principles that govern unconscious mental life, and these the writer has endeavored to briefly describe. The list of books at the end is set forth in the interest of those who may desire to study the subject in its refinements.

Various so-called "modifications" of Freud's great principles are practiced by various people, with which the writer confesses scant sympathy. To quote Freud's own opinions in this connection such "modifications" are as counterparts of the famous knife of Lichtenberg; the hilt is changed to a new blade, the old trademark retained, and the weapon then represented to be the famous original.

JOSEPH RALPH.

May, 1920.



INTRODUCTION

The following is from Dr. William A. White's *Outlines of Psychiatry*:

"Genetic psychology gives the same value to mind that anatomy and physiology do to the body, and like them recognizes that present forms can only be explained by the past. In other words the mind has a history just as the body has: it has its embryology and its comparative anatomy, and a study of the development of the mind in the individual, and its degree of development, likenesses and differences in different races throws the same sort of light upon psychological facts as does the study of embryology and comparative anatomy upon the facts of anatomy and physiology."

In man's unconscious mental processes the archaic still survives; in fact it constitutes the basis of human character. Charity and selfishness, humility and egotism, kindness and cruelty, self-abnegation and arrogance, love and hatred, and all such characteristics of strength and frailty, spring from common ancestral roots. That which is good is a sublimation of what was previously crude; that which is not good is a primitive strain that has not yet become refined.

Beneath the veneer of civilization the savage in man still exists, and this becomes only too evident when the

individual is subjected to unusual stress, for although under such conditions we see some people exhibiting the very best qualities they possess, on the other hand we see others exhibiting the very worst.

In times of great danger the sublimated race preservative instinct is manifested in some individuals by deeds of service to others and in self sacrifice, but in other instances we see the impulses of the primitive savage breaking through the barriers of cultural restraint and, dominated in his unlovely brutality by the animal instinct of personal safety, trampling down women and children, the sick and the aged. In mob experiences, such as in lynchings, neither retribution nor justice exist as actuating impulses: the only dominating desire is that of rending. In times of flood and similar disaster, when social authority may be temporarily paralyzed and the property rights of individuals are for the moment unguarded, we find that the first necessary protective measures on the part of the first re-established authority is that of shooting down without compunction the reincarnated troglodyte represented in the person of the looter. For that matter the whole of society's penal code has been devised for the purpose of securing protection from the atavistic tendencies of its own members.

In his *Psychology of the Unconscious* Jung says: "We know, although individuals are widely separated

by the differences in the contents of their consciousness, they are closely alike in their unconscious psychology. It is a significant impression for one working in practical psychoanalysis when he realizes how uniform are the typical unconscious complexes." When we speak of "human nature" in relation to some undesirability of character we are therefore uttering a psychological truism, for the core of human character consists of the strains of our ancestral heritage. We have only to dig sufficiently deep down into our personalities for the savage to become revealed.

If we apply the acid test to our individual selves we can discern in our daily actions the influences of our archaic past; they crop out everywhere and under all conditions. In characteristics that are sometimes charitably called foibles or idiosyncrasies we can recognize in ourselves primitive strains tinging our actions. The farther we are removed from cultural restraint the more pronouncedly evident our primitive strains become; in our own homes we are therefore more primitive than when we are exposed to the social gaze, still more so in our conscious thoughts, and most of all in our unconscious selves.

Every thought that comes up into the consciousness that we would be ashamed for the world to recognize is a cave-man heritage, and every undesirable action can be linked up with unsublimated archaic tendencies;

so whether we are selfish, egotistical, cruel and vain, or charitable, humble, kind and unaffected, depends wholly upon the nature and degree of moulding that our underlying ancestral strains have undergone. It will therefore be only too sadly obvious that, although we have come a long, long way in our striving for a fullness of psychical expression, we still have a long, long way to go.

According to the Freudian concept the human mind has three broad divisions: (a) the *conscious*, (b) the *fore-conscious*, and (c) the *unconscious*.

The conscious part of the mind is that faculty that enables the personality to adapt itself to environment by intellectual thinking. The *fore-conscious* is where memories are stored that have been more or less intellectually appreciated, and which can be recalled to consciousness (to a greater or lesser extent), by an effort of will (recollection). The *unconscious* is where memories are stored that are neither apprehended nor controlled by the consciousness.

The student of psychoanalysis should accustom himself to considering the terms *the fore-conscious* and *the unconscious* as substantives and not as adjectives, for these terms do not imply mental *conditions* but mental *divisions*, though these are not necessarily sharply defined.

A well balanced personality is one that is capable of

estimating at a proper value every condition that it may be confronted with, and reacts thereto in a manner directly proportional to the requirement. Thus, for example, small things should never annoy us and big ones should always be apprehended according to their exact values. Unfortunately, however, perfectly well balanced personalities are not the general rule for most of us have temperamental weaknesses.

In a psychiatric sense the most complete mental life is that which permits the widest range of adjustment in order to cope with the requirements of environment, and conversely a mental life that permits only of a limited adjustment is a relatively incomplete one. The one is flexible within a wide range of adaptability, while the other is lacking in this respect.

In spite of the best available cultural training, even when supplemented by strong religious influences, and with the individual personally aspiring to a betterment of conditions, we often witness the phenomena of undesirable impulses breaking through the barriers of cultural restraint with more or less painful and disastrous consequences. It is a common experience, in fact, for an individual to be highly circumspect in his relation to the requirements of his general environment and yet in some particular instance to betray a psychological "flaw." Then again we often witness minds that seem to function more or less normally under com-

monplace conditions, but which seem to "fly off" when the conditions become in any way stressful. It is in relation to such instances as these that psychoanalysis has a special interest.

It is impossible to proceed very far in a consideration of mental phenomena without being confronted with their relationship to the sexual life. In fact it is now an accepted psychiatric truism that the sexual and mental activities are so closely interrelated that any aberration in the latter (except where the physical processes of the brain are involved), presupposes some form of aberration in the former, a condition which is invariably shown by analysis to result from *a lack of sublimation of the sexual impulse where cultural requirements have restricted its physical expression*.

It is very necessary that the term *sublimation* be thoroughly understood in its psychoanalytical sense, otherwise there can be no rightful apprehension of the basic principle of Freud's theory of the neuroses and of mental disturbances in general. This principle predicates that sexual sensations are physical expressions of an underlying psychical quality that constitutes *the primal race-preservative instinct*, and that this instinct can by the requisite mental training be used in a *wholly psychical manner*. In his *Psychoanalytical Method* Dr. Oskar Pfister defines this process of sublimation as "Turning the life force from primary functions

chiefly to such higher activities as realize these functions symbolically." The exact meaning of all of which is that it is possible for the physical attributes of the sexual impulse to become so thoroughly absorbed by ethical and religious aspirations and efforts as to lose their physical insistence: the impulse finds an expression and satisfaction in a *sublimated manner and form*.

In this connection a great truth that psychoanalysis has demonstrated is that, no matter whether the sexual impulse eventually finds its expression in a physical way, or becomes wholly sublimated into ethical and religious activities, the course of its development must not be interfered with; *it must fully mature*. Furthermore, when sexual maturity has been attained the impulse must be *used*, and if it cannot be used in a physical manner it must have an opportunity to become expressed in a *sublimated form*. If an expression is not attained through either one of these two courses then the general psychic life is liable to experience very grave disturbances.

RACE PRESERVATIVE &
SELF PRESERVATIVE IMPULSE.

RACE PRESERVATION
(PROCREATION)

SELF PRESERVATION
(ADAPTATION & ENVIRONMENT)

SEXUAL LIFE

MENTAL LIFE

SUBLIMATION

x

EDUCATION

FOR SOCIAL BETTERMENT

FOR SELF-BETTERMENT

LOVE & OTHERS

SELF ESTEEM

RELIGION
CULTURE
ALTRUISM

LITERATURE
ARTS
SCIENCE

WELL-DEVELOPED
SPIRITUAL LIFE

WELL-DEVELOPED
INTELLECTUAL-LIFE

WELL-BALANCED PERSONALITY

Illustrating the development of a well balanced personality from the
Race-preservative and self-preservative ~~prim or diet~~ instincts.

SUBLIMATING THE IMPULSES

The initial point of the personality is the *self-race impulse*, from which there emerges the first "split" in the form of the *race-preservative* and the *self-preservative* instincts. It is here, at the very lowest point of human life, that we find the initial instance of mental conflict, for the very attributes of these two instincts imply counter reaction impulses. The one conduces to *self*, while the other is for *others*. The one implies to *keep*, while the other signifies to *give away*. ✓

A well balanced personality is one in which the emotions and the intellect form a fitting complement to each other, and where neither improperly preponderates. If the development of the personality is wholly intellectual the result is a glorified form of an intellectual cold-storage chamber; on the other hand if the emotional side is not fittingly compensated by a desirable mental development it is quite possible that some form of mental incompetence will materialize.

The lines along which the personality should develop are illustrated in the accompanying diagram. Starting from the *race-preservative* and *self-preservative* impulse the sexual life opens out as a well defined quality that possesses a primary tendency to seek a purely

physical expression, but the sublimating of which primary tendency is necessary if social betterment is to be attained through the influences of religion, culture and altruism. Concomitantly with this spiritual development the mental life must receive its opportunity also, and by means of educative measures become intellectually developed. A well developed personality therefore presupposes a well developed spiritual life and a well developed mental life.

In the personality diagram a cross will be seen on the sublimation line of the race-preservative side, the position and significance of which should be noted, for it is at that point where modern society breeds its great army of psychical weaklings: the insane, the perverse, the neurotics and hysterics. No matter how much farther along the race-preservative line in the personality's development the actual outbreak or breakdown may occur, nor what particular influences are given as reasons for such outbreak or breakdown, the cause of the trouble can invariably be traced to experiences undergone at the stage or period of life indicated by the cross in the diagram. (Physical influences are, of course, excepted from this generalization).

A primitive impulse must either be given an opportunity to express itself according to its intuitive inclinations or else be sublimated to a condition where its initial energy can be utilized in some other direction.

But an impulse energy cannot be *killed* unless the mechanism to which it pertains is also killed, and the point of the cross on the sublimation line of the personality chart indicates where a wholly unnatural condition is oftentimes developed by reason of the sexual impulse being *suppressed instead of being sublimated*, and which psychical attitude leads eventually to sure and certain disaster.

Insanity, neurosis and hysteria, are mental and nervous diseases pertaining to civilization but, contrary to general understanding, neither mental stress nor environmental complexities have anything whatever to do with the inception of such disorders. The causes of these derangements can nearly always be traced to undesirable experiences in the mental and psychical life of the individual in which the energy of the sexual impulse has neither had an opportunity for natural physical expression nor been sublimated into psychical channels.

The sublimation of the sexual impulse means a process by which, although there is a full development of the sexual ability, the mind is so healthily occupied in persistent efforts in the pursuit of high ideals that the energy of the impulse is *psychically absorbed*; there is therefore nothing "dammed back" and the energy of the race-preservative impulse is utilized by a desirable form of mental activity; and as the best absorbing

trend of mental activity is always in the direction where high ideals are concerned it necessarily follows that sublimating aims are most easily and most strongly visualized in the direction of religion, culture and altruism. All of which is not only very beautiful but is also very true. In its ultimate analysis, in fact, the race preservative instinct finds its culminating expressions in the highest forms of self-sacrifice. Whether, therefore, this instinct becomes the guiding principle of desirable actions or the blighting curse of psychical abnormalities depends entirely upon the sublimating influences that have been brought to bear on it.

MENTAL LIFE OF THE CHILD

The nature of the training bestowed upon the personality during the years immediately succeeding adolescence will greatly influence the general character, but the underlying tendencies of that character are largely determined by the influences the child is subjected to during the pre-adolescent years of its life. The adolescent time may be a critical one in the life of the child, but the pre-adolescent years are far more so; in fact if the mental and psychical development of the child has been governed by wholly desirable influences during the impressionable years that stretch from the cradle to adolescence, the adolescent time proper need give little cause for concern.

An understanding of characteristics in the mental life of the adult necessitates an understanding of the conditions under which the mental life of the child develops, for it is during the child's early mental life that many of the characteristics of the adult personality are created.

No greater mistake has ever been made in connection with the early life of the child than the assumption that it does not experience any sexual sensations until there is a centralization of the sexual qualities

in the genital regions; for the sexual life of the child really commences with its birth, just as its mental life does. Furthermore, actual sexual reactions in the child are observable almost from its first hour of existence, though the mother or nurse oftentimes fail to note the significance of the evidences in this connection.

When the mother or nurse soothes a restless infant by gently stroking its back or abdomen the "soothing" effect is accomplished by producing a *pleasurable physical sensation*, and the exact nature of which pleasurable physical sensation is identical in form with sexual gratification as experienced in adult life; the only difference is that of degree. In the adult experience the pleasurable physical sensations connected with sexual gratification attain a definite climax at a particular focal point, e. g., the genitals, whereas in the case of the child there is neither climax nor focal point in the sexual excitement, for at this time the sexual qualities exist in the child's physical mechanism in a state of *diffusion*, and consequently the sensations it experiences are also of a diffused character; they are vague and indefinable, but nevertheless their true characteristics are unmistakable.

No matter at what early period we consider the child's mental life (even if such a study commences practically at birth), we do not conclude that it has

no mind because it is unable to comprehend what is said to it, or because it is unable to express itself in words to us; such a view would be a suggestion that the child is a congenital idiot; it is known, however, that every movement of the eyes and clutching of fingers on the part of the infant indicates the rudimentary processes of mental activity. It is also obvious (at least to the psychoanalyst), that the signs of "comfort" or of being "soothed" when the hand of mother or nurse gently *stimulates the peripheral terminals of sundry nerve processes* are sure indications that *physical pleasure is being experienced, and that this physical pleasure can only be of one possible nature. Thus the first lesson to be learned in connection with an understanding of the psychic life of the child is the fact that sexual unfoldment commences at birth.*

From this stage of sexual diffusion the child's life develops into what is known as the auto-erotic period. This is a stage in its life when a degree of mental consciousness has become sufficiently developed to enable it to take an interest in things, which interest strongly centers around those parts of its body that have to do with the requirements of its physical needs. This mental attitude is known as *erogenous interest*, and the parts of the body in which this interest strongly centers are known as *erogenous zones*.

In the first stage of life the sexual qualities are

diffused, and the sexual reactions to such experiences as the nerve excitation from a stroking by the mother's hand are therefore *unconscious*; but in the auto-erotic period the child's mind has developed sufficiently for it to mentally associate certain actions with certain reactions; it has learned to think to at least some extent: in other words, the child has developed out of the totally passive stage of sexual development and has entered upon the first experience of positive action; it has already effected a mental connection between the excitation of its erogenous zones and the resultant pleasurable physical sensations.

As this erogenous interest manifests itself at a period when both the mental and sexual processes are extremely susceptible to external influences it will be seen that the auto-erotic stage of the child's life is extremely critical, and it is at this early time in the child's mental and psychical development that the seeds are unfortunately sown for many of the undesirable psycho-sexual characteristics that are met with only too frequently in adult life.

In the unfolding of the child's mind a psychical attitude becomes expressed which it is very necessary to note though it is extremely hard to describe and still harder to define, but which may be designated as *the life hunger, or the hunger to live*. This indefinable quality is the germ of the individual psychical life and

expresses itself as an instinctive desire to "reach out" in order to get into touch with conditions that are beyond the immediate need, and acts *as the urge of life*. This urge is the sum total of the ancestral memories acting as an evolutionary instinct, and in a religious sense can be quite appropriately called *the spirit that is within man*. In psycho-analytical practice the term *libido* is often used to express or designate this instinctive desire, but in the writer's opinion the simple term *urge* is quite as distinctive and even more expressive.

As the urge is the evolutionary instinct in the individual it never rests, and is forever "reaching out" from the known to the unknown, from the assured to the indefinite. In the child we see evidences of the life urge manifesting as a desire to taste and touch anything and everything that is within reach, while in the adult we can identify this same element operating as an insatiable desire for betterment. It is this urge that serves as "antennae" to the personality in a ceaseless groping outward from the present towards the future as if expressing an immutable incentive to *push on*. It constitutes the foundations of the personality, to which it brings lessons garnered from a long historical experience for the personality to profit by.

When the child passes from the auto-erotic stage into the succeeding step of development of *curiosity hunger* the underlying life urge can be recognized in

a manifesting of a most persistent desire to fathom all particulars of environmental conditions, and to surmount any form of barrier that serves to confine it; nothing is taken for granted, neither does anything satisfy. In all its forms of activity the urge clearly reveals the fact that it is an insistent natural force forever working in the direction of a goal that has not yet been attained.

In its struggle for satisfying its curiosity the urge of the archaic comes directly into contact with the requirements of social culture, and the characteristics of the eventually developed personality will depend upon the outcome of this contact. If the influences that are exerted on the life urge are wholly good the developed personality will be a desirable one and *vice versa*. It should be remembered, however, that the natural aim of the urge is that of attaining to an individual expression, and that this is only possible by development from within outwards; hence no desirable individuality can be built up on admonitions, for such a product would not in reality be an individuality but simply a composite outcome. Characteristics must not be "grafted on" to the developing personality, but should be *cultivated*.

It can readily be understood that the child is liable to be influenced very strongly by the characteristics of those with whom it is most closely associated, and

that the characteristics and temperamental traits of the parents are therefore very important influences; but these characteristics and temperamental traits—however important they may be to their owners—are possibly of still more importance to the child on account of the reactions to which they may conduce in its psychic life; in this connection, however, it is necessary to understand the possibilities of what are known as *ambivalent reactions*.

It is a commonplace that the idea lying closest to another idea is an opposite, such as hot-cold, long-short, light-dark, love-hate, kind-cruel, pain-pleasure, etc., which “pairing” of ideas Bleuler of Zurich calls “the two contrary feeling tones of one idea, or the two opposed emotional aspects or tendencies of one idea” and to which he applied the term *ambivalency*. It is by reason of this ambivalent tendency that we have the experience of finding that the nearest idea in association to the one that is occupying the consciousness is not one that is similar but one that is directly dissimilar. This same principle exists in relation to the emotions and the underlying psychic life that manifests as impulses; hence we find that the attitudes of joy and grief, optimism and depression, love and hatred, are paired in their emotional tendencies, so that only too often it is but a step from one extreme to the other; and in the underlying impulses we find attrac-

tion and repulsion, courage and fear, desire and aversion existing similarly in ambivalent association. It may in fact be stated as a cardinal principle of mental and psychical life that *the natural reaction from an existing condition always produces a condition of an exactly opposite nature.*

This principle of ambivalent reaction is an extremely serious factor in the psychic life of the child, and one to the operation of which an almost illimitable train of mental and psychical disturbances and abnormalities are traceable. So extremely serious are the possibilities in this direction that some such admonition as *Beware of Ambivalent Reactions* would make a fitting motto for the wall of every home where child life is unfolding. An illustration will perhaps help to make my meaning quite clear. Let us suppose that the child has been caught indulging in some little "animalistic" action or other (say in relation to some of its bodily functions, or perhaps in the form of sexual curiosity in regards to itself or someone else), which behavior is simply the result of a natural tendency at a certain period in the child's life: further, let us assume that, instead of being gently admonished so that the child's attention (its urge), becomes carefully turned away from an undesirable to a desirable direction, a psychical shock is produced in the child through an unduly harsh or threatening attitude or treatment on the part

of the mother or other guardian. Under these circumstances the probabilities are that in most cases a reaction will occur which will take the form of *the ambivalent complement of the previously existing interest*. Hence, as the child's mental attitude just prior to the psychical shock was one of intense interest, in which there was undisguised pleasure, the ambivalent reaction in the child's tender susceptibilities would probably take the form of *deep aversion and intense pain*, aversion and pain being, as we have seen, the ambivalent complements of interest and pleasure. The effect on the child in such an instance might therefore take the form of an extreme and unexplainable aversion to anything and everything that has any memory association whatever with conditions it was previously so much interested in. In its effort to "sense" its environment the urge in the child's psychic life has suffered a severe wound, a repetition of which it naturally seeks to avoid by retiring from the danger zone as far as possible: thus we can see that the reaction of going from extreme interest to extreme aversion and from extreme pleasure to extreme shame is a manifestation on the part of the urge impulse to profit by its experience and is also a *defense* against the dangers of further similar exposures.

It is of vital interest to the matured personality that the child should not suffer any psychical shocks during

its extremely impressionable early years, and every indication of interest or action in undesirable directions should be treated gently (for such tendencies are natural and to be expected), and the interest towards undesirable things carefully deflected towards those that are desirable. Under this careful treatment the urge instinct will let go of the old and take hold of the new without any realization of undesirable experiences. It has had its development in the direction of cultural requirements aided and without being *shocked*.

The origin of many of the unreasoning fears that are experienced by many people remained a mystery until solved by psychoanalysis, and only by these methods have the true causes of many of such undesirable mental tendencies been revealed. We know now that aversion is the ambivalent compliment of pleasurable interest and we also know that if we follow an analysis of aversion to its ultimate we find that it is *fear*. Reduced to its elementary qualities we also find that shame is in reality fear; in fact by psychoanalysis it has been determined that fear constitutes the exact basis of many hitherto seemingly different qualities. Furthermore, it is now known that fears are developed from within the individual and constitute extreme reactions from mental attitudes that were formerly of an exactly opposite character. Fears all arise from wounds that the life urge has experienced in its hunger

struggle to better its environment, and invariably result from injudicious actions on the part of parents, guardians or teachers.

After the curiosity stage the child's life merges into that of *simulation*. This is a period in the mental life of the child when the mind has become sufficiently developed to note the deportment and behavior of other individuals and it endeavors to copy their actions to a greater or lesser extent, especially the actions of those who are much older. The child will have outgrown the little atavistic tendencies that it manifested in its auto-erotic and curiosity stages of development and is now reaching out towards new forms of experiences; it is beginning to consider itself as a self-governing unit containing the means to adapt itself to its own environment to a certain extent. The child's mental horizon has now become broadened, but its responsibilities have also become increased.

One of the startling discoveries made by psychoanalytical methods is the fact that infantile concepts can be carried into adult life, and when this occurs (and it is a very frequent occurrence), the adult personality may be described as having "dents," i. e., portions of the personality have never become properly rounded out; the individual in some respects *has never grown up*. Conditions such as these are known as *infantile fixations* and are often caused by the life urge of the

child being unduly influenced by some set of persistent experiences which, by deflecting the urge from the normal tendency to "reach out" cause it instead to become *fixed*, or (as it is sometimes called in psychoanalytical phrase) "anchored."

It is during the simulation period of the child's life that the foundations are laid for many of the temperamental characteristics of adult life, many of which are the results of infantile anchorages arising either from an undue attachment to a parent or an undue reaction from one. The range of undesirable results that can arise from fixations is practically illimitable, but four broad possibilities may be considered, each one of which constitutes a type: (1) The urge of the child can be unduly attached to the mother, or (2) it can be unduly attached to the father, or there can be (3) an undue reaction from the mother, or (4) an undue reaction from the father. In each of those four broad types the fixation of concept may be of a purely mental nature or be associated with the sexual life also. If the fixation is purely mental the result will be indicated in temperamental qualities, whereas if the sexual life is involved the consequences may take some of the many forms of well known perversities.

Two of the commonest forms of temperamental qualities resulting from infantile fixation are an undue

tendency to shirk responsibility and to be dependent upon the leadership of other people on the one hand, and on the other, an intolerable hostility towards any form of restraint. The first type generally results from too great a solicitude on the part of a parent (generally the mother), by which the urge of the child becomes unnaturally moulded to a certain concept as to its environment. In the other case the urge has become subjected to an unjust repression from a parent (usually the father), which results in violent reactions.

In the adult life the undue attachment form of fixation becomes manifested in a disinclination on the part of the urge to assume the burdens of life by aggressive action, and in continually seeking the "backwaters" of the social swirl: it also sometimes exhibits itself in the attempt to find its complement of satisfaction in pursuits in which the more virile take little interest. Where, on the other hand, there has been a reaction from undue harshness, the adult characteristics take the form of unruliness and intractability and intolerance to all forms of restraint. Most of the mental belligerents that are met with in society belong to this type, hence it will be seen that many of the so-called "dominant" characters are in reality very infantile ones.

The motive of the life urge is that of *adaptability to environment*, to get into touch with the unknown by

reason of its knowledge of the known; its activities should therefore always be progressive. Where there is an anchorage to a mother-concept all progression ceases as far as that particular concept is concerned, and although the individual may live out his allotted three score and ten years he goes to the grave an infant so far as his mental growth has been arrested by anchorages. On the other hand, where there is a violent reaction from a harsh and restraining parental influence the resulting belligerent characteristic in the adult life is in reality a life time protest on the part of the urge against experiences undergone during the infant life. In such cases it will be seen that people who are thus affected never attain to truly individual lives, but are governed throughout their whole existence by undesirable parental influences, and thus go to the grave ruled by the characteristics of predecessors.

It must not be forgotten that the terms *fixation and anchorage imply unconscious mental conditions*, and the personality thus affected has no conscious knowledge of the existence of these conditions. Such a person naturally thinks that the temperament, moods and passions that he displays are what he has developed within himself irrespective of extraneous influences, whereas these qualities are oftentimes positive "graftings" from the personalities of other people, and usu-

ally of an undesirable nature. Our desirable characteristics have probably entailed some very severe conscious efforts but our undesirable ones are of an unconscious origin and we are not only consciously ignorant of their causes but do not even have any conscious apprehension of their existence often-times, for Nature seems to blind our eyes to our own imperfections.

If a fixation occurs in relation to a concept involving any aspects of the sexual functions the foundations are therein laid for the development of some form of the many strange sexual aberrations that are only too prevalent, the causes of which were not even intelligently conjectured until revealed by psychoanalytical methods. The psychopathology of sexual aberration is a very sorrowful study and is one that lies beyond the province of this little book; it may be said, however, that the possible combinations and phases of undesirable sexual tendencies that can result from some forms of disturbances in the early life of the child are very great indeed, and may range in importance from those that are vague in quality and indistinct in character up to those that constitute serious menaces to cultural requirements.

From this brief sketch of the mental life of the child it will be seen that the development of the mental and sexual processes is exposed to great possibilities for evil, and that lasting injury to the mental characteris-

tics and psychic life of the adult personality can only be avoided by an intelligent recognition of these dangers on the part of parents and guardians, coupled with an adoption of the necessary means for avoiding them. It will also be seen that in order to form any broad conception of the conditions that constitute adult mental life, together of the causes for deviation from normality of actions, it is necessary to follow the etiological trail clear back to the cradle.

In electrical science the term "stepping up" is used to describe the process of transforming a low voltage into a higher voltage, and in releasing infantile fixations and primitive concepts by psychoanalysis the aim is also that of *stepping up*: a stepping up of the personality from infantile tendencies to the higher standards required by the adult life. The patient is helped to *grow up*.

THE UNCONSCIOUS COMPLEXES

Whether a personality is well balanced in temperament, rational in conduct, and unprejudiced in opinions, or badly balanced in temperament, irrational in conduct, and prejudiced in opinions, depends wholly on the extent and nature in the unconscious mental mechanism of what are known as *complexes*. It is therefore very important that people should know what unconscious complexes are, how they are formed, and by what means they influence the conscious actions.

A complex is a constellation of ideas in the unconscious that has become grouped around the memory of some painful experience that has been repressed by the consciousness. Under some condition or other an experience has been undergone by the individual that has resulted in great pain, such as in the form of shame, remorse or aversion, etc., and which experience there is a strong desire to forget. The experience has been so extremely undesirable and painful that the personality desires to even disavow to itself that the unpleasant incident has actually taken place, and desires to completely banish all remembrance of it from the consciousness. The effort to thus banish the offending memory is often very successful as far as the consciousness is concerned, but at a cost to the personality that

is very great. The offensive memory may have become forced out of the consciousness, it is true, but it still survives in the unconscious and also still continues to exert an undesirable influence and in a way of which the consciousness has no knowledge.

If the undesirable memory had been frankly faced by the consciousness, and the attention turned healthily to the freshly materializing experiences of an active daily life, the painful effects of the undesirable memory would be gradually modified by the continual inrushing of new associations, and eventually the painful thoughts would become a part of the general synthesis of the mental life and thereby lose their individual insistent qualities: the undesirable influences of the painful memory would by these means become *dispersed*. It is by such dispersing methods as these that the most poignant of griefs become assuaged in the course of time, because a continual inrush of new experiences in the daily life modifies and transforms the previously existing undesirable psychical attitudes.

✓ If an undesirable memory is not neutralized by being assimilated into the memories of new experiences, but is forced out of the consciousness, it sinks to the unconscious level of the mental mechanism and although completely obliterated from further conscious recognition it still retains its vitality and continues to exert it and in a most disastrous manner; for instead of the

painful memory being exposed to modifications by associating with newly materializing experiences from the exterior world, it not only retains its undesirable innate characteristics but also manifests a persistent tendency to become associated with all other memories that possess sympathetic qualities. It is by such processes as these that undesirable memory constellations become formed in the unconscious.

Repressed memory constellations (complexes) exert influences upon the conscious actions in a manner similar to that in which hereditary impulses influence them, for in neither case is there any conscious recognition of the influences that are being exerted because there are no intellectual connections between an impulse and a conscious action.

The only distinguishing difference between an hereditary impulse and an acquired one (for a complex is in reality an acquired impulse), is that an hereditary impulse represents the *sum* of the ancestral memories of the race, whereas the acquired impulse revolves around some one particular memory of an incident in the individual's own experience.

The impulse activity of a complex takes the form of violently reactioning from any influence that is associated in any way with the conditions that caused the repression in the first instance; hence, anything seen, felt, heard, or thought of by the consciousness

that has any memory associations whatever with the set of conditions under which the original painful experience occurred, produces a mental or psychical disturbance. Under such conditions the consciousness is so influenced by the underlying unconscious complex that *it lives over again the original painful experience either in the form of a mental attitude or an emotional disturbance.*

Many of the well known *phobias* (unaccountable fears and aversions) such as agoraphobia (fear of open spaces) and claustrophobia (fear of confined spaces) etc., afford illustrations of influences upon the consciousness exerted by complexes that result from painful memories. In such cases there is nothing in the open or confined spaces themselves to justify any mental or emotional disturbance; but in some way or other such conditions as these revive unconscious memory associations in relation to something painful that has occurred in the individual's life and which has been repressed from the consciousness. The mental or emotional disturbance that is experienced in such cases is *a psychical pain resulting from the irritation of an old mental wound.*

A primitive impulse is an intuitive inclination to react to environmental influences according to an instinct based upon memories of previous experiences, and is an unconscious mental process whereby the per-

sonality profits by the accumulated experiences of the race in relation to environmental requirements; and acquired impulses (in the form of complexes) act in a precisely similar manner. For instance, in the phobia illustrations: the psychical pain experienced by the consciousness through an arousal of a painful unconscious memory is intended by the unconscious mental mechanism to serve as a warning to the consciousness of the presence of danger, and as an intimation that the particular conditions now being experienced (by being seen, felt, heard or thought of), are similar in character to those that caused so much pain upon a previous occasion. For there are no intellectual processes available to the unconscious whereby it can understand that the existing conditions from which it is reacting do not contain anything that is painful *per se*; its "sense" is restricted to the mechanical generation of a form of mental or emotional disturbance whenever it is exposed to an excitation by a set of conditions in any way analagous to those that created the painful memory in the first place.

It must not be assumed that the formation of unconscious complexes is an unusual occurrence or that they are produced only by unusual experiences, for the reverse is the case. For that matter the whole of the unconscious mental mechanism is governed solely by *intuitive processes* in which no form of intellectual

functioning takes part. The unconscious is that part of the mind where *all* memories that sink into it become converted into a mechanical impulsiveness, the innate intuitive inclination of which is to react automatically (i. e., as an impulse), whenever it is subjected to stimulations by conditions that are similar to those that created the original memory in the first place. All memories that cannot be recalled to the consciousness by the voluntary attention (thinking) become naturally inclined to make their existence and nature manifest in the form of an impulse; hence it follows that our whole unconscious mental life is one vast ramification of memory constellations functioning as acquired or secondary impulses, and is the plane where the individual's own acquired impulses become linked up with those that constitute the primitive impulses of the race: it is a place where the present becomes associated with the archaic past.

We are prone to speak of our *voluntary thoughts*, the assumption being that we can create thoughts by our conscious efforts, but a little reflection will suffice to show that a voluntary thought is an impossibility. When we are *thinking* we concentrate our conscious attention upon a specific idea and then "sort out" the thoughts that come up into the consciousness from the fore-conscious in response to the "stirring up" the concentrated attention has accomplished. We create

nothing whatever by thinking, but simply consciously utilize something that we have previously garnered into the mind as a result of observation, experience and reflection.

The process of intellectual thinking consists in (a) directing the attention towards an idea, and (b) estimating, discriminating, and utilizing or rejecting the thoughts that come up into the consciousness; and the nature and value of the thoughts that come up into the consciousness and become available to it will then depend upon the following two major considerations: (a) the nature and value of the thought memories that are stored in the fore-conscious, and (b) the availability of the stored memories to the consciousness without exposure to *unconscious censorship*.

As regards the nature and value of the thought memories that are available to the consciousness under ideal conditions, the conception held by Locke is as true today as when formulated in 1690, viz. that nothing can come forth from the mind but what has, in some form or other, previously entered therein; to which conception Freud's researches into the psychopathology of everyday life has given additional interest; for we now know that the thoughts that come up into the consciousness as a result of the directed attention do not reflect the impartial qualities of the underlying memories but are of a *biased character*, and

are thus biased because they have been subjected to a censorship by the underlying complexes.

It will be remembered that our whole unconscious mental life is a mechanism whereby memories of environmental experiences become endowed with *impulse activities*, the functions of which activities take the form of reactioning intuitively whenever conditions are experienced in the conscious life that are similar to those that produced the memories in the first instance. It is by this great principle of Nature that the consciousness is able to benefit from its vast range of environmental experiences without carrying the cumulative burden of the multitude of memories that are connected with such experiences. But this intuitive response on the part of the unconscious mental mechanism does not by any means absolve the consciousness of its responsibility for accepting or rejecting the impulse as a motive of action.

When an acquired impulse (unconscious complex) responds to an excitation from some experience that has aroused an old unpleasant memory, the effect on the consciousness takes the form of a mental or emotional disturbance, the nature and degree of which will depend upon the seriousness of the original (repressed) memory. Many of the strange slips of speech, the sudden losing of one's subject in conversation, the forgetfulness of names, places and incidents that are

really familiar, etc., etc., are nearly all the results of "psychical barriers" that have been raised by the unconscious mental mechanism against a threatened revival of some memory that would be painful if recalled.

From what has been said it will be seen that the unconscious mental mechanism transmutes many of the memories of conscious experiences into intuitive functions, thereby enabling the personality to profit from experiences in a great many cases without utilizing conscious discrimination, i e., by "sensing" a condition "intuitively." But it will also be noted that although the intuitive impulses (complexes) constitute one of Nature's great aids to the personality whereby it is enabled to profit by experience in many ways in a semi-mechanical manner, yet these intuitive impulses are not necessarily reliable guides for the consciousness to follow : in many instances, indeed, they are distinctly the reverse of reliable. It is extremely necessary, therefore, that the unconscious mental mechanism is utilized by the consciousness as a *servant*, and that this servant is never permitted to assume the role of master. Our insane asylums are full of unfortunate people who have disregarded this injunction, and the profusion of "twilight" cases of persons possessing unbalanced mentalities with whom we often rub shoulders in the daily life also affords numerous instances of a similar disregard of this important rule of conduct.

It will be remembered that extremely painful repressed memories manifest strong tendencies to become associated with other memories in the unconscious that are of a sympathetic character, and thus form *constellations* or "complexes," and it will be easy to apprehend that the bigger a memory constellation grows the greater will be the extent to which it can affect the conscious actions until, in extreme cases, the consciousness becomes eventually overpowered by the insistent activities of this unconscious mental "cancer," and a state of mental irresponsibility results.

It will be seen that it is very vital to the personality that it apprehends the nature and extent of the unconscious complexes so that the conscious actions can be regulated accordingly, for it is by the nature and extent of these complexes that the characteristics of the personality are determined and the conscious actions influenced. We are all just what we are, and do just what we do, by reason of the complexion of the unconscious mental life, and it is this unconscious mental life that, in reality, constitutes the personality; *for the personality is the sum of the unconscious mentality.*

The whole experience of adult life consists in conforming to the requirements of environment in a way that will conduce to the best interest of the race, and also in interlocking reactions between the conscious and the unconscious mental lives as a result of this

environmental experience. These interlocking reactions between the consciousness and the unconscious consist of (a) repressions, (b) reactions (intuitive impulses), and (c) conflicts; and whether the personality becomes a desirable socialized unit, and maintains itself as such, or a psychical derelict, will depend upon the outcome of the conflicts between the conscious and unconscious elements of the mental mechanism.

A desirable socialization of the personality entails the necessity of repressing all tendencies that would not comply with cultural requirements if permitted to become expressed. These repressing efforts commence with the dawn of individual responsibility, continue practically to the grave, and result in the repressed memories becoming absorbed into the unconscious where all of them, the good and the bad, the strong and the weak, constitute the mechanism of the unconscious mental life, the influence of which upon the consciousness results in one long persistent conflict. The outcome of this conflict will decide whether the personality becomes and remains a well balanced and therefore valuable member of the social economy, or an ill balanced personality, and consequently one that may become a charge upon society instead of a supporter of it.

All mental and emotional disturbances are the result of conflicts between undesirable unconscious complexes

and a resisting consciousness, and a mental or nervous "breakdown" is nothing more or less than a breaking down of the defensive power of the consciousness against insistent impulses on the part of undesirable unconscious complexes. Of course, the individual who suffers from the breaking down of this defense will be totally unable to apprehend the real nature of the ailment that afflicts him, for he will always look for a conscious reason for a condition that is unconscious in character; he may never even realize that any mental conflict has existed, and when the defense finally proves inadequate so that the consciousness becomes a prey to ungovernable emotional impulses the cause of the disaster may be attributed to "overwork," which is something that has never caused a "breakdown" in anyone. Then again if the conflict is purely mental, so that a breaking down of the defense results in some form of mental disturbance, the connection between cause and effect is even more incomprehensible to the sufferer's friends; in fact the cause of such affliction is often of such a wholly unaccountable nature to people not possessing psychiatric knowledge that it is sometimes even attributed to some inscrutable divine reason, an explanation which is, of course, both stupid and blasphemous.

From this brief outline of psychiatric facts it should be realized that it is very vital that the individ-

ual should constantly apprehend the nature, extent and tendencies of his unconscious mental life, so that the necessary measures can be adopted by the consciousness to take advantage of the best that is available from the unconscious, and at the same time to neutralize the tendencies of impulses that menace the well being of the personality.

THE NEUROSES

The original research work that led to the development of the analytic method of psychical surgery was carried out in the course of a study of the neuroses by Dr. Josef Breuer, chief of the Clinic of Psychiatry, Zurich, in 1880-1882, and which study acted as a magnet to the attention of a young medical student named Sigmund Freud, who was then working for his examinations; and although the technique of psychoanalysis has now become developed to such an extent that no one person can claim sole merit for its present status, Freud's name will ever bear the same relation to it as Lister's does to the governing principles of antiseptic surgery. But in Freud's case there was no sudden jump from obscurity to prominence, for the process of deciphering the hieroglyphics of the etiological scroll of the neuroses entailed many years of most painstaking labor, and even when the actual causes of the neuroses became so evident that they could not be gainsaid Freud encountered the bitterest hostility, for his discoveries entailed a revolution of previously entertained theories. But truth must always refuse to placc sacrificial tributes on the altars of ignorance and superstition, and although Freud had to

contend with much reactionary opposition on the part of even his own professional associates for a considerable time, the truth of his contentions eventually became so obvious that they could no longer be denied.

Stripped of all palliative phraseology, the cause of a neuroses is an abnormal condition in the sexual life of the patient arising from a repression of the sexual impulse unaccompanied by a corresponding process of sublimation, and the best indication of the unerring truth of this diagnosis is the *apparent absence of all sexual desire on the part of the sufferer*. In other words: The total lack of any *conscious* sexual desire is a positive sign of the existence of an undesirable *unconscious* sexual life.

Curiously enough Freud obtained his first clue to the etiology of the neuroses from three different sources, as Breuer of Zurich, Charcot of Paris and Chrobak of Vienna had each of them extended to Freud certain hints to some of the generalized opinions they held in this respect, but in relation to which opinions no research work had been carried out. For it required a young man of vigorous mentality and endowed with a rich faculty for visualizing a great possibility to follow up the clue that Breuer, Charcot and Chrobak had discerned, and one who was prepared to follow truth for truth's sake—irrespective of where the quest might lead.

Even today the mental attitude that probably Breuer, Charcot and Chrobak shrewdly suspected would be manifested in relation to the sexual theory of the neuroses is still in evidence in many directions, so that some temporizing mortals (undoubtedly undesirably influenced by their own unconscious complexes), subscribe to Freud's general principles but with very definite reservations, and in applying what they profess to be the Freudian technique indulge in what is merely a substituted hodge-podge of their own creation.

Under the analytical method every case of neurosis is found to lead back to a period in the mental and sexual life of the patient when very strong and unnatural repressions were indulged in, and which repressions resulted in a diverting of the energy of the sexual impulses from their natural inclinations to unnatural channels, so that this unused and unsublimated energy became an *outlaw force* which eventually produced a havoc of disturbance throughout the whole psychical mechanism.

It is a common experience for people to practically starve to death with an abundance of enticing food available to the purse but lying beyond *the price of hunger*. There is no desire for food although the physical mechanism so obviously stands in need of it; and a neurosis is similarly a sign of *starvation—sexual starvation*, albeit not the slightest sign of sexual hunger

is consciously apprehended. In fact sexual hunger is *never* consciously realized by the neurotic sufferer and all thoughts relating to the physical aspects of sexual indulgence are oftentimes repugnant; nevertheless, as the reader will have come to realize by this time, when we want to understand the consciousness we must have recourse to an exploration of the unconscious. The conscious disturbance is merely an effect of undesirable unconscious conditions.

It must be understood that the sexual impulse is the primal race preservative energy, and can only be killed by killing the body; in fact to kill the one means a killing of the other. This race preservative energy must either be utilized in a physical sense or else be absorbed by a *desirable mental attitude*, and a neurosis is a sure and certain sign that one or other or both of these requirements have been violated.

The requirements of society entail upon the individual a restraint upon the sexual impulses, and a sublimation of them to meet the requirements of a higher order of things. Unfortunately, however, there is abundant evidence that mental and psychical development have not kept pace with the cultural demands in regard to the sexual relations. In other words: where social conditions impose a state of sexual continence in the individual under certain conditions (and thereby deny a physical expression to the sexual

impulse), it only too often transpires that the mental life of the individual has not been sufficiently trained to sublimate the energy that is represented in the pent up sexual desire. Under such conditions as these the only available defense that many individuals seem able to erect against the sensations of sexual hunger is that of denying the very existence of that hunger, e. g., by considering it *sinful and wicked* for any thoughts concerning the sexual life to be harbored in the consciousness for a moment. They therefore repress from the consciousness all thoughts concerning sexual matters as being *sinful and wicked*, and thereby generate in the unconscious *sexual complexes*, which consist of constellations of memories and thoughts that revolve around a central sexual idea, and the emotional disturbance known as *neurosis* results from an uprush of this repressed unconscious force when its insistence succeeds in breaking down the defense that the consciousness has erected against it.

The lesson that society has to learn in its own interest is, that cultural barriers to a primitive impulse must be created in the *unconscious* mental life if such barriers are to consist of anything more than mere conventional platitudes, for morality and immorality are unconscious attributes and not merely conscious mental attitudes. Therefore if a thought is "sinful" or "wicked" when in the consciousness it doesn't be-

come pure and holy simply by being compelled to take up its abode in the unconscious, for such a process only succeeds in transforming a passing mental attitude into an intuitive impulse.

Dr. Eduard Hitschmann of Vienna, one of the most responsible commentators on the Freudian theory of the neurosis, pointedly tells his medical brethren that a time has now arrived when truth and honesty demand recognition of the fact that the person who has broken down from "overwork" is not sick by reason of trying to perform duties that the average civilized brain is amply able to accomplish, but by reason of a gross abuse of the sexual life. In which connection, of course, the term *abuse* is used in a directly opposite sense from that in which it is commonly applied, and really means *neglect*: a neglect to recognize that the sexual impulse must find its expression in *some* way. If it is not used physically, it must be used in a sublimated manner, and if it is neither used physically nor becomes sublimated it will eventually manage to secure an expression in the form of an *emotional anarchy*; for that is what a neurosis really is.

The cause of the emotional anarchy being the existence of undesirable unconscious conditions a cure for neurotic *tendencies* can only be hoped for through an adjustment of the unconscious complexes. Of course people are continually "breaking down" through

neurotic conditions and "recovering" from them; but the point to remember is that the "breaking down" is a breaking down of a *defense*, hence a "recovery" is merely a success in re-establishing the defense for at least a temporary period; the menace itself, however, still exists. It is the constitutional "weak spot" that sooner or later takes its toll.

PSYCHOANALYSIS

Psychoanalysis is a name coined by Freud to designate the methods he originated and developed for determining and eradicating unconscious mental complexes, and to which the term *psychical surgery* is aptly applied. The term "psychoanalysis" has been and still is used by various people in connection with procedures that do not comply with the Freudian concept, and many of which methods not only form no legitimate part of, but are actually inconsistent with the Freudian technique. In this connection it may be stated that the farther one gets away from Freud's governing considerations in this great study the less competent one becomes to apprehend the vital characteristics of his great discoveries. ✓

The curing of undesirable unconscious mental conditions by psychoanalysis is effected by making systematic efforts to deliberately excite the complexes, by noting the nature of the reactions that are thus produced, by tracing the line of connection that exists (in the form of associative memories) between the exciting agencies and the resultant reactions, and by these means *making the unconscious memories conscious*.

In order to deliberately excite the complexes a series of test words of from one to two hundred is prepared, the memory associations of which cover a very wide field. These words are known as *stimulus words* and are projected to the subject by the analyst with the understanding that the patient responds by uttering the first word or idea that comes into the mind—no matter what the word or idea may be. The word or idea expressed by the patient in response to the stimulus word of the analyst is known as the *reaction*. This reaction is noted down by the analyst, together with the *reaction time*, which is measured in fifths of a second; and when the whole series of stimulus words has been gone through the list is *repeated*, and all variances from the results of the first test noted—if there are any; these variances are known as *reproductions*.

The result of this initial test will probably develop instances of some or all of the following reactions:

- (a) The reaction associations may be unusual in character.
- (b) The reaction time may be unusually long.
- (c) A significant reaction may transmit a disturbance to succeeding reactions. (This is called *perseveration*).
- (d) The reproduction reactions may show variances from the original reaction.

The following will serve to illustrate:

If in response to the stimulus word *tree* the reaction response is, say, *paper*, it will be apparent that there is some association in the subject's mind between these two ideas of a somewhat unusual character. It does not necessarily follow, however, that an unusual association is a significant one, for on analysis the connection may prove to be quite ordinary and explainable; such an instance, however, would be a point for further attention on the part of the analyst.

If it is found that the normal reaction time for a particular individual is, say, 2.3 seconds, and then a reaction time of 3.4, 4.1, or something even higher is experienced in some instances, all of such prolonged reactions are significant. Then if in the reproduction test the reaction word is a different one to that which was noted in the original test, or if there are any perseverations (note explanation at "c"), such phenomena are always significant and are known as *complex indicators*.

The next stage of the technique may consist in utilizing what is known as the *free association of ideas* in relation to those stimulus words to which there were significant reactions—which principle of free association must be fully apprehended by the subject.

When we are thinking intellectually we are concentrating the voluntary attention on some subject, and actively criticizing, analyzing, estimating, co-ordinating,

and otherwise sitting in judgment upon the nature and value of the thoughts that come up into the consciousness; but in permitting a flow of *free associations* there must be no criticism or analysis on the patient's part whatever, and a positively free expression must be given to the analyst of every thought that comes up into the consciousness as it occurs. *There must be no reservations whatever.*

Every thought that comes into the consciousness has a *memory history* to which, naturally, it is connected; and whenever a thought comes into the consciousness it is because it has some memory association with the stimulating agency, no matter how apparently incongruous this association may appear. What the analyst aims at is therefore to take those words or ideas in connection with which there were significant reactions, project them to the subject (i. e., recall them to him), and enjoin him to speak freely whatever comes up into the consciousness in response to these ideas, to refrain from any criticizing, to let the mind *drift along* wherever it chooses, and to frankly describe to the analyst every aspect of such mental panorama.

The scenes that form in the consciousness as a reaction to some stimulus idea constitute part of the actual *memory history* of the idea that is suggested. They constitute the roots that lead down into the mental storehouse from which the intellectual concept in rela-

tion to the idea has been derived; and if the subject will refrain from exercising any criticism and simply act the part of a spectator as it were, then every succeeding memory scene that comes into the consciousness does so by reason of some memory association with the preceding one. In other words, one scene leads to another by reason of sympathetic associations; and all such scenes are the visualized memory roots of the idea that was held in the consciousness in the first place. An illustration may serve to make this quite clear:

If the mind is directed towards some idea there becomes formed in the consciousness a pictorial scene in which the original idea will form an essential part. Thus, if the idea of *cat* is suggested, with the understanding that the consciousness is to hold that idea until it is *involuntarily superceded by some other idea*, a scene will be formed in the mind in which a cat, and probably some particular one, will be a feature; and every element of the scene in question, no matter whether it is a landscape, an article of clothing, or any other conceivable object, will have some *memory association* with the stimulus idea—*cat*.

If the processes of free association are permitted to act entirely without restraint it will not be long before scenes will be coming up into the consciousness which the subject would not consider had any direct relation

to the original idea; the mind will have apparently wandered far away from the original idea. But if the associations have been *free*, no matter how far removed the last scene may appear to be from the original one, there is always a connection between them, even if it is not consciously remembered.

The great necessity for the subject to wholly refrain from any criticism as to the relevancy or importance of any idea that may come into the mind should now be apparent. The object of the analyst is to stimulate and maintain *a flow of intuitive memory associations*, hence there must be an entire withholding of any intellectual control or judgment on the patient's part.

It will be realized that an unreserved expression on the part of the subject of the unrestricted and uncontrolled flow of thoughts that come up into the consciousness will entail a not inconsiderable sacrifice of personal feelings, for the analyst cannot proceed very far with his work before the curtains of the soul will of necessity have to be drawn wide apart, and of course the question as to whether the personality shall undergo a passing pain or endure a life-time agony is one for the patient to personally decide. The memory roots of an idea, however, know no ethical or moral frontiers, and psychical surgery entails quite a little temporary conscious pain; *but it cures*.

The greatest obstacle that the analyst has to over-

come is not the conscious resistance resulting from a shrinking on the part of the patient from giving free and unrestricted expression to ideas and thoughts that are painful, but the *unconscious resistance*. For the uncovering of an unconscious complex entails an overcoming of conditions that the complex is always endeavoring intuitively to create; but if painstaking efforts are made to follow the technical measures that are available in this respect it may be said that, in the case of fairly good subjects, the ultimate discovery of the undesirable underlying complex can always be accomplished.

When the processes of free association are invoked in relation to the ideas to which there were significant reactions in the first series of test words, the analyst will begin to have access to the memory roots of the ideas to which these reactions are related, and in course of time will probably reach a point where an unconscious resistance is encountered. During this flow of memory associations, however, the analyst will have formed some very definite conclusions of his own, and will prepare and project a second series of test words, in which there will be interposed words that the analyst suspects may invite some significant reactions, and which are known as *critical words*; and while using these words he will, as in the case of the previous set (and all subsequent sets of words if such be event-

ually used), carefully tabulate the resulting reactions as to (a) their nature, (b) time of reactions, (c) reproduction variation, and (d) general disturbances.

The significant reactions in this second test will be utilized as stimulus agencies for inviting a fresh series of flows of free associations, by means of which the ideas connected with all of the significant reactions can be traced to their memory roots as in the previous instance; and thus on until a further unconscious resistance may possibly be encountered. In this latter event the analyst will construct another set of test words, interspersed with which will be further critical words of such a nature that the analyst may consider calculated to invite further significant reactions, and then proceed to stimulate further flows of free associations.

It will be seen that it will be only a question of time, and of resourcefulness on the part of the practitioner, before the enveloping process of the analysis will succeed in attaining its object; for the net will have become spread so wide, and the mesh of the net will be so fine, that only such unpropitious conditions as a too advanced age of the subject, or some undesirable characteristics in connection with his mental attitude, can prevent eventual success.

As the analysis proceeds the memory roots of conscious ideas become traced deeper and deeper down to their unconscious sources, until in course of time

the whole range of memories relating to the undesirable complexes are made available to the consciousness. By this means the connection between the undesirable tendencies of the adult life and the *infantile concept memories* from which they have been derived can be linked up, and the patient is enabled to peer into the very recesses of his own soul and thereby, for the first time, come face to face with his *true self*.

A little reflection on the reader's part will now enable him to understand why a cure of a mental or emotional disturbance is effected simply by making the unconscious causes of the ailment recognizable by the consciousness. It will be remembered that the nature of the mental or emotional ailment is in the form of a disturbance of the conscious mental life by an unconscious influence, which influence can only exist by reason of its dissociation from conscious recognition. The analytical method of psychotherapeutics therefore consists in systematically exploring the unconscious, recovering therefrom the repressed undesirable dissociated memories, bringing them up again into the consciousness, and (by resynthesizing them into the conscious mental life) destroying the impulses generated by these memories.

In the case of an infantile fixation, for example, the memories of an experience that seemed crushing to the infantile mind will appear trivial when brought up

into the adult consciousness, for the adult mind will have an opportunity of placing an adult appraisal upon a juvenile concept and thereby become released from its juvenile anchorage. The personality therefore becomes "stepped up" in relation to whatever temperamental feature had been restrained from proper development.

In the case of repressions that have occurred during adult life, the undesirable thoughts and memories that have been transformed from being unpleasant conscious elements into positively harmful unconscious influences, are again brought back to the plane of consciousness and frankly faced, with the result that the undesirable impulses are divested of their power, for they have become again *transformed from being intuitive impulses into mere unpleasant thoughts*, which unpleasant thoughts will soon lose any sting that might still be clinging to them by reason of the capacity of a readjusted personality to view things from a higher and more commanding mental attitude; for the consciousness will have become unburdened of the "drag" of its unconscious conflicts and will be thus enabled to bring a *whole self* to meet the responsibilities of the daily life instead of a self that had hitherto been divided against itself.

COMPLEXES AND DREAM PHENOMENA

Freud's analysis of the unconscious mental life of his patients soon brought him into contact with their dream experiences, and by utilizing his analytical methods he demonstrated that dreams are never meaningless jumbles of casual ideas mentally pictorialized but *are always indicative of underlying unconscious mental conditions*. The analysis of dreams eventually constituted one of Freud's most important methods for uncovering the unconscious mental life of his patients and is described by him in *The Interpretation of Dreams* as "the Via Regia to an understanding of the unconscious mental life."

The technique of dream analysis consists in resolving the dream into its elemental parts, and then utilizing the ideas or thoughts that those elemental parts consist of as *stimulus agencies* for inviting flows of free associations.

The elements of a dream are always orderly *per se*, and any seeming disorderliness in the visualized ideas of which the dream is composed is not a disorderliness of the dream elements themselves but of the manner in which they are grouped together; for that matter no

element of anything can be otherwise than orderly, for it is necessarily something that is complete in itself.

Dream phenomena are based upon the ever present tendency of repressed thoughts (wishes that the consciousness desires to disavow) to secure an expression in the consciousness when there is a relaxation of the cultural censoring qualities, and which relaxation is most pronounced in that twilight state of consciousness which immediately precedes the awakening from actual sleep. The seeming disorderliness of the dream, manifested in the form of distortion and disguise, is a compromise between the censoring tendencies of the consciousness and the underlying dream thoughts, and is an expression by indirect means of thoughts that would not be tolerated by the consciousness if expressed in a direct manner. It is a putting into the form of a symbolical picture thoughts and wishes that the cultural consciousness desires to deny the existence of.

As the thoughts that constitute the foundations of the dream have been repressed by a conscious censorship at some time or other, this same censoring influence (in the form of a conscious defense), has to be overcome by the repressed thoughts in order to again receive conscious recognition ; and as the twilight stage of consciousness (which immediately precedes awakening from actual sleep), is a period when the cultural

ensorship of the consciousness is naturally in a similar "twilight stage" of assertiveness, the conditions are most propitious for a certain degree of escape of repressed thoughts, which escape takes form in the consciousness as a *dream picture*. By reason of the existence of some extent of wakefulness on the part of the cultural censorship, however, the thoughts that succeed in escaping temporarily from the unconscious are subjected to so much resistance by the censorship that they become disordered in their grouping; *the dream thoughts only escape in a disguised form*.

The two chief factors in dream disguise are *condensation and displacement*. *Condensation* is caused by various unconscious ideas becoming condensed into one *picture fragment*, such as a composite person-figure where the height of one person, a feature of clothing of another, or a mannerism of another, etc., become blended into one seeming individual, or where the whole or a part of some object, person, form or scene constitutes a seeming part or parts of some other object, person, form or scene, etc., the endless possible varieties of such combinations being of course obvious.

In *displacement* the dream thoughts that are actually of the greatest significance appear in the dream picture in the least significant manner and *vice versa*; hence those elements in a dream picture that are the most strongly defined may represent the least significant of

the underlying dream thoughts; while the hazy part, the part that seems to fade away the most quickly when the sleeper awakens, is oftentimes the vital element around which an unconscious conflict revolves with the greatest insistence. That which we remember is often important, but that which is indistinct and is so readily forgotten is *vital*.

It is by reason of the almost infinite possibilities in the grouping of dream thoughts through condensation and displacement that the dream picture appears to be so wholly incomprehensible until the exact conditions are revealed by analysis; but a dream is always significant, even to the most seemingly trivial elements, and if on analysis some particular element has no great significance *per se* it will always be found to be closely associated with some element that has. In dream phenomena contradictions are only apparently such, and what at first may appear trivial becomes very important when its value is rightly appraised.

In dream scenes the tendencies and wishes of the unconscious thoughts find an expression, the degree of which expression, together with the directness or indirectness that it takes, depends wholly upon the cultural resistance that has to be overcome by the undesirable dream thoughts; and lest any self righteous person should unctiously assume an attitude of excessive holiness based upon the fact that he is not a prolific

dreamer it must be understood that, just because dreams reveal the existence of undesirable unconscious conditions the lack of dreams by no means gives any license for assuming that the unconscious conditions are any the more desirable. The lack of dreams only indicates that the period of transition from lethargic sleep to complete consciousness is very rapid, and in such cases the twilight interval is either eliminated or extremely abbreviated. Unconscious thoughts are therefore not necessarily any the better by reason of their not being revealed by dream phenomena, in which connection Freud says that "The mark of the beast is to be found in all dreams," which remark Ferenczi amplifies by saying: "There is not a single dream that cannot be shown by analysis to offend against some legal or ethical canon." The dreams of small children are, of course, excepted, and the dreams of small children are the only ones in which there is no disguise, simply because *there is nothing to be disguised*.

A dream is always excited by something that has been experienced on the preceding day, the nature of which exciting influence, however, will not be apprehended until revealed by analysis, for the principles involved are exactly similar to those which exist when a complex is aroused during the waking state, i. e., there is no conscious recognition between the experience and the unconscious reaction. An experience

having been undergone (in the form of something seen, heard or thought of), by which repressed unconscious memories are stimulated into activity, these memories acquire a conscious expression at the first opportunity; this opportunity is the twilight stage of consciousness that is probably experienced towards the morning of the night after the day that the stimulating experience occurred.

The procedure of analyzing dreams is to divide the dream into its elemental parts, then to take these parts, in turn, and utilize them as *stimulus ideas* for generating flows of free associations. These flows of free associations will be found to lead down into the unconscious to the actual *dream thoughts, the nature of which will constitute the true meaning of the dream picture*. In following these flows of free associations from the conscious dream picture to the unconscious dream thoughts we retrace downwards the more or less exact course by which the dream thoughts came up into the consciousness from the unconscious. The free association of ideas constitutes the tell-tale trail of the escaped undesirable unconscious wishes.

The main principles of dream phenomena may be thus summarized:

(a) A dream always expresses the fulfillment of a wish. (b) The unconscious thoughts expressed in the dream are of great significance to the personality. (c)

The dream is disguised in direct ratio to the cultural requirements that would be violated if the expression were undisguised. (d) The dream is always excited by some experience of the preceding day. (e) The elements of the dream picture can be traced to the underlying dream thoughts by the technique of conforming to the requirement of maintaining flows of free association of ideas. (f) The dream thoughts, naturally, constitute the true meaning of the dream picture.

It is by means of the disguise presented by the dream picture that the underlying undesirable thoughts succeed in finding expression, and in a way that is often particularly seductive to the consciousness; so seductive, in fact, that it is a common experience for a person to narrate a dream as a humorous experience, and to be totally unaware that by so doing he is throwing wide open the doors of his soul so that any passing wayfarer who may possess psychoanalytical knowledge can discern what lies therein.

We dream only of things that we would like to forget or that we wish had never happened, and thus it is that we have so few dreams in relation to pleasant experiences of the past or of departed loved ones. We do not dream of things that we consciously like or of people whom we consciously love, for there are no repressions of thoughts in connection with things we like or of people we love; on the contrary we like to

keep the memories of pleasant experiences and of loved associations forever green in our consciousness, and to live them over and over again in our waking life, for we never tire of feasting on such remembrances. But it is from the things that we dislike and the memories that are painful that we desire to be consciously dissociated, and which we wish to force out from our consciousness with as much violence as possible; hence it is from these sources of repressed painful memories that our dreams are produced. It may be that we will dream of a departed loved one upon occasion, the experience of which may at first glance seem impossible to associate with any undesirable memory, but under the acid test of the analytical method it always transpires that the seemingly pleasant dream picture is only a ghastly camouflaging disguise behind which lurk painful memories of some action of ours that we not only wish had never happened but the very existence of which we have strived to consciously deny.

The dream experiences of a person indicate more directly and positively than any other index the exact character of the unconscious mental life, and one of the most interesting phenomenon in connection with the practice of psychoanalysis is the progressive improvement effected in the unconscious mental life by the analytical method as revealed in the changed character of the dream experiences. As the analysis progresses

the dreams become fewer in number, and the disguise less complicated until, in ideal cases, the camounaging factor disappears altogether, so that whatever dreams occur are again as open and guileless as was the case in the infant life; the unconscious mind, *the soul of the personality*, has become cleansed of its psychical undesirabilities.

CONCLUSION

Every form of physical substance is composed of elements that are indestructable, though the manner in which elements are grouped together can be altered and a new form of substance thereby created; in the mental world similar principles prevail. The memories of all of the experiences that the individual has undergone constitute the elements that decide the character of the mental attitude, and memory-elements are as indestructable as physical elements are. But memory-elements can be regrouped just as physical elements can, and by this means a new "substance" can be created in the form of a *readjusted mental attitude*. This is what the analytical method of psycho-therapeutics accomplishes; old and undesirable memory groupings are dissolved and new and more desirable groups created, and a re-adjustment of the conscious mental attitude thereby effected.

It is very necessary that a new conception in relation to the treatment of undesirable memories becomes developed in the popular mind and the harmful effects of certain old ideas thereby avoided. Instead of trying to forget painful memories (which means an attempt to believe that the painful experiences have never

occurred), there should be adopted the sound psychiatric doctrine of *dispersing* them; not to attempt the impossible task of making such memories extinct but to neutralize their undesirable tendencies by re-grouping them in association with other dominating memories of a desirable character. By these means instead of a conscious pain becoming transformed into an unconscious disease, the undesirable memory-elements that are dominating the mental attitude are rendered innocuous. The object aimed at, therefore, in psychoanalysis is not forgetfulness (which is impossible) but *dispersion*. It is the impossibility of conforming to the former idea that has resulted in wrecking so many otherwise promising lives, and it is the sound psychiatric principle of the latter concept whereby hope is extended to and cures effected in many cases of mental and psychical disturbances that would otherwise be practically hopeless.

Psychoanalysis is not a philosophy to be preached, but a scientific technique whereby help can be given to those who, by reason of the nature of their afflictions, are unable to help themselves, and to whom sermons and lectures would only be mockeries. Of course the analytical method is a form of psychical surgery that inflicts upon the patient a certain degree of passing mental pain, but the very decision to undergo this passing discomfort is in itself sufficient evidence

of an underlying intensity of desire to reach to a higher level of mental and psychical completeness.

In concluding this little book I will take the liberty of quoting the following from Albert Mordell's *The Erotic Motive in Literature*:

"Ghosts of sorrows and grief that we have thought laid away still revisit us in our waking hours. They stalk before us and open up old wounds, and we learn that these are not yet healed. They awaken agonies that again smite us; they make us harken back again to unkind words dealt us, to suffering inflicted, to injustice done. Shocks which time had made obtuse are revived; we reap the harvest of anxieties garnered in our hearts; and we discover that the old despair has not altogether vanished but still occasionally gnaws us.

"The dead rules the living; forgotten incidents, soul wrecking mistakes, chance misfortune still dominate us * * * It is life's grimmest tragedy that we carry within us ghosts of our old days—ghosts which take us by surprise by their vigor. They mock us at their will; we are tormented unawares; they take the savor out of our food; they dangle at our footsteps when we go to the house of mirth; they trail us in ghastly pursuit long after we have emerged from the house of mourning."

It is in relation to the "laying the ghosts" of the past that the technique of psychoanalysis can be hope-

fully applied ; ghosts of past memories that are forever rising up from out of the unconscious mind to bind and fetter both conscious actions and mental attitudes ; memories that (in tragic error) have been considered dead, but which in reality have only been dissociated from conscious recognition and control.

The following are most of the important works on psychoanalysis that are as yet available in English :

<i>The Psychoanalytic Method</i>	Dr. Oskar Pfister
<i>Psychoanalysis, Its Theory and Application</i>	Dr. A. A. Brill
<i>The Technique of Psychoanalysis</i>	Dr. Smith Ely Jelliffe
<i>Papers on Psychoanalysis</i>	Dr. Ernest Jones
<i>Contributions to Psychoanalysis</i>	Dr. S. Ferenczi
<i>History and Practice of Psychoanalysis</i>	Dr. Poul Bjerre
<i>History of the Psychoanalytical Movement</i>	Dr. Sigmund Freud
<i>The Interpretation of Dreams</i>	Dr. Sigmund Freud
<i>The Psychopathology of Everyday Life</i>	Dr. Sigmund Freud
<i>Three Contributions to the Theory of Sex</i>	Dr. Sigmund Freud
<i>Selected Papers on Hysteria</i>	Dr. Sigmund Freud
<i>Freud's Theory of the Neuroses</i>	Dr. E. Hitchman
<i>The Dream Problem</i>	Dr. A. E. Maeder
<i>Psychology of the Unconscious</i>	Dr. C. G. Jung
<i>Analytical Psychology</i>	Dr. C. G. Jung
<i>Outlines of Psychiatry</i>	Dr. William A. White
<i>Humor Motives</i>	Dr. James Jackson Putnam
<i>Man's Unconscious Conflict</i>	Dr. Wilfred Lay (Ph.D.)
<i>The Child's Unconscious Mind</i>	Dr. Wilfred Lay (Ph.D.)
<i>The Mental Hygiene of Childhood</i>	Dr. William A. White
<i>Mechanics of Character Formation</i>	Dr. William A. White
<i>A Study of the Mental Life of the Child</i>	Dr. H. Von Hug-Hellmuth
<i>The Erotic Motive in Literature</i>	Albert Mordell
<i>The Significance of Psychoanalysis for the Mental Sciences</i>	Dr. Otto Rank and Dr. Hanns Sachs



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